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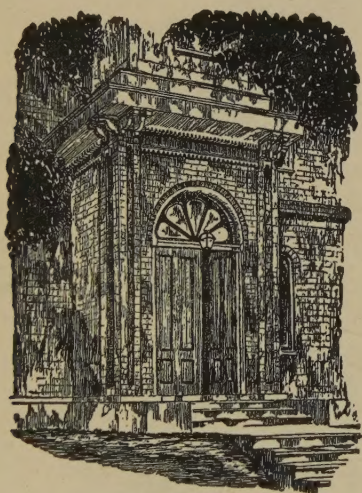
JULY, 1955

Number 3

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The Alumni Bulletin

Bangor Theological Seminary



A Long Look At Jesus

Albert Buckner Coe

The Confidence Of Our Calling

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Honoring Charles Gordon Cumming

Trustees, Faculty, Alumni

Seminary News, Alumni Notes, Book Reviews,
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CHARLES GORDON CUMMING

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXX

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A LONG LOOK AT JESUS

By ALBERT BUCKNER COE

(Dr. Coe, Minister and President of the Massachusetts Congregational Christian Conference, is Moderator of the General Council of the Congregational Christian Churches. He gave this message in the Seminary Chapel. At the conclusion of the service Dr. Coe baptized his grandchild, Hamilton Coe Throckmorton, son of Professor and Mrs. Burton H. Throckmorton, Jr.)

"They crucified him . . . and sitting down they watched him." Matthew 27:35-36

WHEN the body of Abraham Lincoln lay in state in Cleveland during the course of the sad funeral journey back to Illinois, an elderly negro woman stood in line holding a little child in her arms. After gazing a long time into the face of the emancipator of her people the woman whispered to the child: "Take a long, long look, honey, that man died for you."

Suppose we sit down today and take a long, long look at Jesus. There are different ways of doing it. We might recall all that we have ever heard men say about Jesus. We could look at the body of testimony and find in it a beautiful etching of Jesus. Or we might sit at a desk and have brought to us the various "lives" of Jesus, as, for instance, those of Papini, Geikie, Bowie and Middleton Murry. With this extensive material before us we can have an even more complete picture—a picture of color, light, and shadow. But the view

that we are to take today is direct—free of personal bias and literary intrusions. Let us sit down before the cross as it was nineteen hundred years ago, and, with the guarding soldiers, look at the man with the nails in his hands and feet and the crown of thorns on his head. We are filled with awe for we behold the most moving scene in history.

The first impression of the soldiers as they looked at Jesus was that he was a disturber. He was hanging there between two thieves. He had set the rabble by the ears and caused no end of trouble. He was not the first disturber of the peace they had dealt with. This man Jesus was to them just another disturber of the status quo.

But as the soldiers gazed at him a cry broke from his lips: "My God, my God, why hast thou forsaken me?" This cry of suffering removed him from the hated class "disturber." They now saw him as a man—and pity and admiration mingled in their eyes as they gazed

at him. His lips looked dry and they offered him hyssop. He was no longer, to those rough soldiers, a disturber. He was a man.

I recall the day in 1917 when I was with the American artillery speeding along on the train from LeHavre to "somewhere in France." Fed on propaganda of hate, we were ready to devour the first German we met. Suddenly, through the window of the train, we saw German prisoners making hay in the serene French fields. With our heads out of the window we gave vent to our wrath, shook our fists at the prisoners, and cried for revenge. But, as we looked, the Germans smiled—like big friendly boys, they smiled their welcome. Our wrath subsided, stillness came over us all. As we looked they changed from disturbers and became men—men for whom we felt admiration and pity. We hate the person whom we consider as only one of a group. But when in any member of the group we see the likeness with ourselves, when we personalize him, we see that he is not responsible for the world's ills. We cease to hate him as a disturber. We see him as a man. It is the first step in Christian growth to cease hating the group and begin admiring and pitying men as individuals.

The thought panorama moves on as we, with the soldiers, look long at the figure on the cross. Suddenly the thunder began to roll, the earth began to tremble, the clouds darkened and hung low. The veil of the temple was rent in twain from the top to the bottom. The game of dice stopped. The profanity ceased. Jesus became mystery. All nature seemed to feel the mystery, and contributed a background for the scene. Rudolph Otto's overpowering phrase, "Mysterium Tremendum," might have had its birth in that moment.

There was a steady crescendo in the perceptions and emotions of those who gazed at Jesus on the cross. To their wondering gaze he changed from a disturber to a man and from a man to a mystery. But see—as they looked a still brighter light dawned. The thief on his cross broke the silence: "Remember me when thou comest into thy kingdom." Jesus called back in a voice unutterably tender and kind:

"This day thou shalt be with me in paradise." The centurion, hearing these words, rose to his feet and cried: "This was the son of God." At last came full understanding. These rude soldiers saw Jesus as the son of God. On the cross before their eyes he had played the man greatly, he had shown courage, he had been merciful to a thief, he had been kindly to his loved ones—all this with an elusive, mysterious, electric touch of power. He justified the startled cry of the centurion that this was the son of God. Here was a climax indeed.

There are two suggestions growing out of this changing view of Jesus.

1. We must be disturbers. Not all disturbers are sons of God, but all sons of God must be disturbers. Some men, disturbing through selfishness or through recklessness, are not guided by a heavenly hand, nor are they prompted by a heavenly voice. But there are those who, guided by God's hand and seeking to do his will, purposely storm earth's battlements that God's truth and God's love may prevail. Let John R. Mott be an example. He was a man of many talents. He graduated from Cornell University and though attractive offers were made to him to enter a lucrative business, he dedicated his life to the Young Men's Christian Association. In time he became its head and moving spirit. He kept his eyes on the whole world. He kept his thoughts on the Christian Church. He saw the church divided. He saw the world in desperate need of unity—especially unity in the church.

Then John R. Mott set about to seek the unity of the church. He traveled in every country of our world. He talked with leaders of the churches. He sought cooperation in bringing into being a World Council of Churches. He heard words of opposition, but he never ceased his efforts. He moved here and there bearing faith in his heart and confidence in his person. At last in 1948 came his day of triumph. The first assembly of the World Council of Churches was held in Amsterdam, Holland. More than one hundred and fifty Protestant denominations met for two weeks of conference. He was elected Honorary

President of that Council in recognition of his unfailing service. He was a disturber in the name of the Lord. Not all disturbers are sons of God, but all sons of God must be disturbers.

2. We must bear in our lives the mark of the cross. Having taken a long look at Jesus, we are privileged to dedicate our lives anew to accepting his cross. Let us remind ourselves that by the cross we do not mean the misfortunes that come to us without warning, such as business failure or death. They are not, strictly speaking, crosses. They are, more accurately, misfortunes or even tragedies. We bear a cross only when we undertake a difficult task in the spirit of Christ. In *Christ at the Round Table*, a Hindu principal of a college said: "I once saw Christ, and I have never forgotten the vision. The plague was raging

in the city and everybody had fled in terror except the sick and the dying. Whole sections were deserted. I drove down through the plague-stricken section and to my surprise I saw a missionary lady, Mrs. D., coming out of one of the houses where there was plague. She came with her hands extended before her and she said, 'I am sorry, Mr. S., that I cannot shake hands with you, my hands are plague-stained.' As I looked at her with her plague-stained hands I saw Christ." That woman had taken a long, long look at Jesus on the cross. She understood him and, understanding him, she took up a cross and followed him.

Have you taken a long look at Jesus?

Do you understand him as disturber, as man, as mystery, as son of God?

Are your hands plague-stained?

THE CONFIDENCE OF OUR CALLING

By JAMES WILLS LENHART

(Dr. Lenhart, graduate of Bethany College, and Yale Divinity School, held pastorates in Lexington, Massachusetts, and New Haven, Connecticut, before coming to State Street Congregational Church, Portland, Maine, in 1952. He gave this address at the 136th Commencement, June 7, 1955.)

WE live in the kind of time that could be productive of great religion! Opinion is divided, however. There are those who would describe the situation as a "mid-century spiritual renaissance." Others would caution that the new interest in religion does not seem to be causing enough moral impact on society at large.

According to a report in the book section of the *New York Times* for the year 1954, on the basis of sales reports the average American wants most: 1—to get religion; 2—to reduce; 3—to refinish an antique Chippendale highboy.

It is a fact, in any event, that we are living in an age in which religion has practically become public topic No. 1, and in a generation

that is at least more religiously talkative than any in recent memory. It is an exciting time to be a Christian! It is a promising time for the Church. Perhaps we cannot count on more than a current climate of religious curiosity. Still, if the Church is willing to do more than satisfy that curiosity, if it is indeed prepared to deal with the deep dissatisfaction and fright underlying the contemporary mood, this may prove the opportunity of the mid-century.

At least, the preacher need no longer feel like a displaced person seeking entry into a community. Now he speaks to people for whom religion is once again something more than a rumor. True this is hardly a modern equivalent of the ancient Macedonian call "Come over and help us." Still it does say to our contemporary St. Paul, in case there is any doubt,

"you are needed." So much in our years of world convulsion has conspired to induce an inferiority complex in the preacher that this, if it does nothing else, has helped to exorcise the evil spirit of apology which so easily besets and dims the native resolution of both pulpit and pew. No longer need the preacher be intimidated by the familiar caricature that he is a "mild mannered little man seeking to persuade a docile company to be even more docile minded." So, to the sense of being needed you men on the threshold of your ministry can add the confidence of your calling.

Here is the way it was expressed by a young theologian a decade ago, but in words that might as easily have been spoken by one of your own number. I wonder if you will agree with me that it could scarcely be put more aptly:

"Do not fear that we young ministers are coming out of the theological incubator as innocent lambs led to the sacrifice. We were born in the midst of world catastrophe; we have pounded streets looking for jobs; we have sold cars, set type, covered newspaper beats, ground hamburger, mucked with pick and shovel, mixed cement, mined gold, punched calculators, operated movies, plowed corn, and fought forest fires. Then, because our spirits were restless everywhere else, we hesitantly walked up the steps of a seminary. Three years later we have walked down those steps as confident ministers of the Living Word. We have been drafted in God's selected service. We are his soldiers for life."

I

You have this confidence too. Some hesitancy is left, I dare say, and you are confident rather in spite of certain misgivings. Granting the soundness of your training, assuming your equipment for the successful performance of your profession, recognizing the belief of this faculty that you will measure up, still, in common with graduating theologians elsewhere and in all ages, you probably have an uncomfortable awareness of inadequacy, and a feeling of personal limitations for the tasks to which you

are called and on whose threshold you now stand.

Be reassured! You are in the highest company. Something like your experience seems to have been common among the men whom God called to special service from Moses to St. Paul. They, like you, had misgivings. Uncertain in spirit, uncertain and unsure in themselves they were made confident in their calling. Frequently the servant was reluctant like Moses saying "who am I that I should go out unto Pharaoh." Often the servant felt uneasy like Jeremiah facing his task saying "Lord, I am but a child." Sometimes the Prophet is rebellious, like Jonah, disobeying orders preferring his Tarshish to God's Ninevah. One thinks of Paul facing the mission to the Gentiles, referring to himself as "less than the least of all the saints, not meet to be called an Apostle," continuing, as his letters give abundant evidence, to feel personal limitations in the job he has been set to do.

Rowland Hill felt that initial nervousness and a humble sense of incompetency were a great advantage to the young preacher. He said to one cocksure young man who had ascended the pulpit and had broken down in the middle of his sermon, "Young man, had you ascended the pulpit in the spirit in which you descended, you would have descended in the spirit in which you ascended." Something of this feeling of inadequacy has been the experience of the witnessing Christian community from Kirkegaard to Schweitzer, from Luther to Fosdick. "That which you have seen and heard" you proclaim—for you are "not disobedient to the heavenly vision." Was it not ever thus—to every man who heard the call of God? But if, like them, you are conscious that you have been drafted in God's select service, then, *you* are under orders. You say what you are given; you do as you are told; you go where you are sent, for you are called to obey Christ, not to do merely what is right in your own eyes. You are under command! You are called to obedience!

Yet, if you and I are under authority, so are we under the Providence of God. If we

have the burden of the Lord—just because the burden is the Lord's, it is not you alone that carry it. The Lord carries it with you. Take the Lord's burden, go under his orders, and like true diaconi of Christ you will find that you do not go under your own strength. We have no cause to boast, but we have a sure ground of confidence, that along with God's commands He provides gifts of grace, wisdom and power. If we believe our calling comes from God it means we are in partnership with God. Yes, we do get help. It was this that converted Moses' uneasiness to poise, that turned Jonah's rebellion to obedience, Jeremiah's reluctance to dogged courage, and Paul's self-depreciation to unflinching confidence, and it is this which is working in you to transform your burden, make fruitful your work, and to crown your ministry with success.

You have been drafted in God's select service. Your confidence is not in yourself but in your calling. This not only defines your calling, but is the clue to your identity. Keep close to your calling and do not lose your identity. Your leadership in the end is centered in that calling. The ambassador for Christ is under orders.

You younger men can perhaps remind the rest of us at this point that too often in the ministry we have played down our special calling. We have leaned over backwards in assuring men that we are as other men. It has seemed necessary to some of us that we do this. We have done so from the best of motives. Too often the minister has suffered from the isolation of his calling—an isolation imposed upon him by people who feel he lives in a different world, knows little of real life and cannot be talked with as other men. If you don't believe this try revealing your hitherto unguessed identity to a group with whom you are talking say, on the club car of the train. Immediately you can see the stiltedness creep in, until like a fog it blankets in artificiality what has been up till then easy and natural. The trouble is we have overdone it to the place where we are better known for our ability to fit in than for our spiritual weight. I doubt that any genera-

tion of preachers has ever gone quite so far in attempting to destroy its identity as ours.

The result is tragic! When the preacher no longer stands out as a man who knows more than other men about anything, is it surprising if a layman thinks his idea of God picked up 40 years ago from a Sunday School teacher whose theological ideas were on a fifth grade level, are as sound as the preacher's? It is a peculiar thing in a day of specialization that the minister shrinks from being regarded as an expert even in the field of religion. It is a worse thing if he is known only as an expert in other things. Do not be known as a "grower of prize dahlias," a "stamp collector," or looked on as "everybody's little helper." Alas, many a minister who thinks of himself as a leader, is nothing more than the community errand boy. We have a right to leadership; we either win or forfeit our right to confidence. We may as well admit it, a minister is set apart from other men, just as everyone who is doing anything in the world is set apart from others as he does it. "Please do not talk to the man at the wheel." Brethren—let us assume our ordination vows, keep our identity, and become leaders of the people through our calling.

On the other hand, it is only fair to point out that you will minister to people who exalt that leadership, putting on you some things which they think ought to be done, but which they do not care to do themselves. Emerson expressed the mood in this respect when he confessed

"I like a Church. I like a cowl
I love a Prophet of the Soul
And on my heart monastic aisles
Fall like sweet strains, or pensive smiles
Yet not for all his faith can see
Would I that cowed churchman be."

Often people will hold the greatest expectations of you even when they have only the mildest resolution to follow or support you. This is not fair. Yet you will not disappoint them. You are expected to denounce sin like a Prophet, absolve guilt like a Priest, and like a Shepherd lead them into green pastures by still waters. To all those who come to you for help

with a problem you will be prepared to meet them in the Christian Spirit and with the Christian answer. You are expected like your Lord to be one who needs not that any testify to him of man, for he knows what is in man. The world is right when it expects us to understand in advance

“the secrets it would confess
the perplexities on which it seeks counsel.
the temptations it wrestles with
the sorrows that burden its heart
the hopes it never quite relinquishes.”

The world is right in asking this of us. It is wrong, however, if the ministry becomes the substitute for others' vocation as Christians. Men are called as Christians before they are called as ministers, plumbers, or anything else.

There is a profession known as the Ministry—but there is not, nor ever shall be, an official good man, a professional Christian. In the realm of Saints, only the amateurs will do. To ask the minister only to practice what the congregation preaches, is a revised standard version of old sin. It was bad enough when the preacher failed to practice what he preached. How much worse if a whole congregation lets one man do its practicing for it. This is what I call the substitutionary doctrine of vocation. Indeed, it will be the end of the Church if the only good work for Christ, the only good deed for Christ, the only dying for Christ, is done by those with a Seminary degree. That would be apostolic regression!

You, then, will maintain the confidence with which you start, because you keep the identity of your calling and will not let your fellow Christians lose the identity of theirs.

II

In the second place, you will not lose confidence, because you have taken the measure of the difficulties and formidable obstacles that are in your way. Part of this lies in the reception you must expect. Surely, in the words of the 119th Psalm, “They that fear the Lord will be glad when they see you.” Moreover, you will find them hospitable for much that you will have to give them. Yet, for some of

the most important things you have to say, there will be strange indifference, if not outright resistance, to truth spoken in love.

I wonder if you think this is a fair summary of the matter. One religious leader expresses it, “I would not be cynical about any man's struggle for religious faith” but it is at least a fair question whether “many people are not turning to religion (in these days) as they would to a sedative to soothe their nerves and to settle their minds.” This may be overstatement but it is true that in the name of Christ you will minister in the Christian Church that is still set in a culture strangely impervious to the Christian Gospel and ethic.

In this atomic age of unforeseeable calamity, when the threat of destruction haunts us like a nightmare and our moral paradoxes confront us like a baffling crime, many people have a mental block when it comes to the Christian way. Are they afraid we haven't got the answers to the age's pressing questions? Surely it is a fact that when real issues arise in our world, many people have as yet no very high estimate of what Christianity can do. Add to this the fact that there seems to be little expectation within many of the local churches you will serve. Perhaps our psychology has become negative. Often, instead of marching like a mighty army, we act more like a club of elderly women, and instead of bringing up our big spiritual guns, we are content with futile gestures, fluttering about, vainly hoping that time will take care of the situation. We do not act as though we believed the Balm of Gilead were any match for the bomb of Hiroshima!

But we should never go as confident ministers of the popular, the easy word. We go as confident ministers of the *Living Word*. Even when we are not sure of the readiness of our culture, or any part of the Church, we are sure of our Gospel. Even if we cannot believe in our own sufficiency, we can believe in the sufficiency of the Christian answer.

We are the servants of a Gospel to meet the deepest needs of humanity. To men harassed by anxiety and foreboding, oppressed by frus-

tration and futility, in need of deliverance from self-centeredness and conflicting desires, bewildered by the trend of events and the predicament in which society finds itself, it offers that renewal of spirit and creation of character without which a renewed world is as remote as a vaguely remembered dream.

"If any man is in Christ, he is a new creature . . . the old things are passed away . . . they are become new"—here is the Living Word: to revolutionize the world, to change life from center to circumference, which goes from the top of the mind to the bottom of the heart, liberating us from sin or self, in the service of God and man. We are the spokesmen for this truth. God through us will find ways both in the Church and out to give it appropriate expression. Therefore, we need not fear our failures, only our faithlessness. I do not read in our New Testament that we are called to be successful. I only read that we are

called to be faithful.

Those of you who are familiar with the Random House edition of Leo Tolstoy's *War and Peace*, will remember that it has a very elaborate introductory apparatus: maps, lists of characters, and a long introduction by Clifton Fadiman. When Christopher Morley saw it, he is said to have remarked that for all its equipment, the edition should have another feature: a page between the introduction and the text on which would appear: "From here on, Leo, you are on your own." In a sense, this can be said of you too. But in the deeper sense, you are never on your own in the ministry. The One who has chosen you and sent you will go with you. And He will be with you always, through all your ministry—and beyond. No wonder you will walk down those steps as confident ministers of the Living Word. You have been drafted in God's selected service, and you are his soldiers for life!

HONORING CHARLES GORDON CUMMING

CHARLES Gordon Cumming, native of Nova Scotia and son of a Presbyterian minister, received his education at Pictou Academy, Dalhousie University, Union Theological Seminary (N. Y.), and Columbia University. A Fellowship from Union Theological Seminary in 1911 permitted further study at the Universities of Marburg, Berlin, and Giessen. He taught in Narapima College, Trinidad, B.W.I., 1905-1907 and in the Presbyterian Theological College, Trinidad, 1913-16, where he was ordained to the ministry of the Canadian Presbyterian Church. Union Theological Seminary called him to become instructor in Old Testament in 1916 and three years later he accepted the invitation of Bangor Theological Seminary to become George A. Gordon Professor of Old Testament Language and Literature and, in 1922, Lecturer on the Henry B. and Emma J. Eaton Foundation. During a sabbatical year, 1932-33, he taught in the American Schools of Oriental Research in Jerusalem. He is a mem-

ber of the American Oriental Society and the American Society of Biblical Exegesis and is the author of *Assyrian and Hebrew Hymns of Praise*. In Convocation, 1954, he gave the Samuel Harris Lectures on Literature and Life.

On September 1, 1955, Dr. Cumming will become Professor Emeritus and during the next academic year he will serve as a lecturer on the History of Religions in the Seminary.

It is impossible to express adequately the esteem with which hundreds of Alumni regard Dr. Cumming and the love which he has engendered in the hearts of us all. But Trustees, Faculty, and Alumni have sought to memorialize the meaning of this consecrated service of thirty-six years in the Resolutions which follow:

THE BOARD OF TRUSTEES

Whereas Charles Gordon Cumming is now finishing his thirty-sixth year as Professor of Old Testament Language and Literature at Bangor Theological Seminary and has now

reached the age of retirement, he it resolved by the Board of Trustees that we convey to Dr. Cumming our profound gratitude for these long years of noble Christian service; for his faithfulness in scholarship, his brilliance of interpretation and appreciation, his dramatic and imaginative insights, and the love and humor that have always characterized his teaching and leadership; for his profound and eloquent preaching at our Seminary and in the pulpits of Maine, wherein he did honor God and this Institution and all who were associated with it—for all these graces, gifts, and accomplishments, and for the abundant friendliness of heart and soul that gave of himself at all times and hours other than and more than was required of him, so that he has been a father and adviser to class after class of students who were enriched and blessed by his great heart and prophetic wisdom.

THE FACULTY

Upon Dr. Charles Gordon Cumming's reaching the three score years and ten fixed for retirement, we his faculty colleagues express to God and make public record of our profound gratitude for the long and distinguished service he has rendered to Bangor Theological Seminary, to students of many campus generations, to ourselves as privileged individuals, and to the many causes for which a wise and good man labors.

Finely trained in leading institutions of Canada, United States, and Germany, Dr. Cumming's thirty-six years of teaching in this institution, most of it as the first George A. Gordon Professor of Old Testament Language and Literature, has been even more marked by its quality than its length. He has brought to the understanding and interpretation of the Old Testament linguistic competence, taste for literature, knowledge of other religions, acquaintance with philosophy, sound and shrewd judgment, glowing personal faith, and unflinching discernment of the difference between the trivial and the weightier matters of vital religion.

It has long been said that the Prophets live again in Dr. Cumming's classroom. It may be more accurate to say that instead of impersonating men of ancient times, renowned as spokesmen for God, he has himself been a prophet in our midst, mediating wisdom or laying down the law in classroom and in chapel, enabling others to perceive things invisible, making many more vividly aware of the present accessibility of the God who inspired the prophets.

Possessing sufficient measure of that forgetfulness commonly associated with professors, our senior colleague has nonetheless been effective in practical matters and has done his full share of routine labor uncomplainingly. He has brought both an abundance of common sense and a grasp of educational vision to the discussion of varied matters requiring faculty action, and his counsel has been our prime reliance in all that has affected the Seminary Commons.

Assisted by a wife gratefully remembered among us for her highly-endowed and alert mind, and for the extent and vitality of her interests as for her scintillating speech, Dr. Cumming made his campus home a place in which a visit was a privilege, a discussion an illumination.

Almost able with words alone to bring down consuming fire from heaven, our colleague has been quick to voice encouragement, slow to utter words which sting and burn. Sympathetic and instantly responsive to present need, it is he to whom students most frequently have turned for assistance in distress, for counsel in difficulty, for consolation in sorrow.

Vital and powerful in public address, Dr. Cumming has served churches, clubs, conferences, convocations, on innumerable occasions, and always with distinction, so that by word and even by appearance he has brought credit to this institution, honor to himself, and reflected glory to his colleagues.

Grateful for this occasion which makes it appropriate that we praise our friend, we rejoice that an obituary is not required; and as

he approaches sunset years we wish for him continued health, precious memories, further service, safe passage, and words more authentic than mere professors may utter,

"Well done, good and faithful servant."

THE ALUMNI

WHEREAS the Alumni are more cognizant than many groups of the contribution to the

parish ministry of the life and teaching of Dr. Charles Gordon Cumming, be it therefore resolved that the Alumni Association expresses its deep appreciation to Dr. Cumming for his contribution to the ministry of its members, not only in rendering the Old Testament a volume of living personalities speaking to the contemporary scene, but also in personifying the vibrant Christian, and the modern prophet.

SEMINARY NEWS

CHRISTIAN ASSOCIATION BANQUET

The Christian Association banquet, honoring the Senior Class, was held on Friday evening, June 3, 1955, at the Oronoka restaurant in Orono. Herbert B. Cousins, President of the Christian Association, was toastmaster for the occasion. President Whittaker, on behalf of the faculty, presented Dr. and Mrs. Leonard M. Sizer with a copy of Dr. Marion J. Bradshaw's book, *The Maine Scene*, as a token of their esteem and affection. Hugh S. Chandler, on behalf of the students, spoke in a humorous vein in appreciation of Dr. and Mrs. Sizer during their three years on the Seminary campus. Following the banquet Howard E. Quirk and Edward A. Smith showed colored slides of the Seminary campus, faculty, students, and staff with accompanying tape-recorder script entitled "The *Real* Bangor Story," the ingeniousness and subtle humor of which met with great appreciation and hilarity on the part of its hearers.

BACCALAUREATE SERVICE

The Baccalaureate service was held in the Chapel on Sunday, June 5th, at 4:30 P. M. The sermon, entitled "The Race Set Before Us," was preached by Dr. Charles Gordon Cumming. Other parts were taken as follows: Invocation, Dr. Andrew Banning; Scripture,

Dr. Burton H. Throckmorton, Jr.; Prayer, Dr. Marion J. Bradshaw; Prayer and Benediction, President Frederick W. Whittaker.

TESTIMONIAL DINNER

More than two hundred were present at the testimonial dinner honoring Dr. Charles Gordon Cumming, retiring Professor of Old Testament Language and Literature after thirty-six years of service, which was held in the Bangor House on Monday evening, June 6th, at 7:00 o'clock. Those taking part included: President Frederick W. Whittaker, President Emeritus Harry Trust, Dr. Willard S. Bass, Dr. Mervin M. Deems, Dr. Marion J. Bradshaw, Dr. Andrew Banning, Rev. Daniel W. Fenner, Rev. Clarence W. Fuller, Dr. Cornelius E. Clark, and Mr. Herbert B. Cousins. Dr. Cumming's daughter, (Isabel), Mrs. Stanley Seimer of Evanston, Illinois, and his son, Robert, and his wife of New York City were present for the banquet and were seated beside Dr. Cumming at the head table. Dr. Deems made the presentation to Dr. Cumming of an RCA record player and a generous check for an album of records.

ALUMNI MEETING

The following officers were elected at the annual meeting of the Alumni Association on Tuesday, June 7th, at 9:30 A. M.: President,

Clarence W. Fuller, '37; Vice President, Charles R. Monteith, '38; Secretary-Treasurer, Ernest C. Flood, '32; Necrologist, Cornelius E. Clark, '22; Adviser to the Trustees, George M. Hooten, Jr., '45; Advisers for *The Alumni Bulletin*, William R. Wright, '34, Robert H. Simonton, '50, and Daniel W. Fenner, '51. It was voted to contribute fifty dollars toward the publication of the *Bulletin*. Plans were made to form small alumni groups in various New England cities and towns and outside this area.

Following the Alumni Association meeting the Bangor-Brewer Ministerial Association joined the alumni group for an illustrated talk by Dr. Marion J. Bradshaw on Maine in pictures and verse. Luncheon was served later in the Seminary Commons to the combined groups with Mr. Fuller presiding. More than fifty alumni and friends were present. Greetings were brought from several alumni who were celebrating anniversary years. Later in the afternoon both groups attended a presentation of "The Bangor Story" by Mr. Fenner and its parody, "The *Real* Bangor Story," by Mr. Edward A. Smith.

PRESIDENT'S OPEN HOUSE

On Tuesday afternoon, June 7th, from four to six o'clock, President and Mrs. Frederick W. Whittaker were at home to friends. President Emeritus Harry Trust assisted President and Mrs. Whittaker in receiving guests. Pouring for the first hour were Mrs. Marion J. Bradshaw and Mrs. Daniel W. Fenner, and for the second hour, Mrs. James U. Crockett and Mrs. Donald S. Higgins, whose husbands serve on the Board of Trustees of the Seminary.

ANNIVERSARY EXERCISES

The Anniversary Exercises were held in All Souls Congregational Church on Tuesday evening, June 7th, at 8:00 o'clock. The program follows: Invocation, Dr. Mervin M. Deems; Address, Rev. James Wills Lenhart, D.D.; Conferring of Degrees and Presentation of Diplomas, President Frederick W. Whittaker and Dean Mervin M. Deems; Awarding of

Prizes, the President; Prayer, President Emeritus Harry Trust; Benediction, the President. Dr. Andrew Banning served as marshal, Quentin L. Peacock as head usher, and Ralph M. Cook, Jr., William E. Flynn, Donald F. Blanchette, William R. Heinrich, Maynard W. Hammond, William R. Winterbottom, David S. Calverley, and Donald E. Eyman as ushers.

The Jonathan F. Morris prize to the student in each class who achieved the highest scholarship during the year was awarded to the following: for the Senior Class, Ralph H. Burlingham; for the Middle Class, Kenneth G. LaFleur; for the Junior Class, Gilbert P. Hull, Jr. The Seminary Prize for the highest rank in the entire school was awarded to Gilbert P. Hull, Jr.

The degrees and diplomas of the Seminary were received by:

BACHELOR OF DIVINITY

Richard K. Bailey, '52, Hadley, Mass.
George R. Blue, '46, Lubec, Maine
Ralph H. Burlingham, '55, Bruce, Wis.
Howard S. Danner, Jr., '53, West Palm Beach, Fla.
John A. Lacey, '55, Stonington, Maine
David R. Ladre, '52, Thompson, Conn.
Neal E. Lake, '53, McKinley, Maine
Everett A. Murphy, '52, Talcottville, Conn.
Dewey A. Peterson, '53, Winthrop, Mass.
Elwood S. Poore, '53, Center Point, Iowa
Edward F. Swansburg, '55, Melrose, Mass.

DIPLOMA COURSE

Hugh S. Chandler, Geneva, Switzerland
Herbert B. Cousins, Old Town, Maine
Robert D. Fiske, Danielson, Conn.
Frederick A. Momenthly, West Roxbury, Mass.
Jack E. Perkins, Belfast, Maine
*Glen E. Rodgers, Leominster, Mass.
Stewart K. Rowley, West Palm Beach, Fla.
Wilbur B. Sadleir, Westhampton Beach, L. I., N. Y.
Robert P. Seater, Beaver Falls, Pa.
*Incomplete

DR. STEPHEN SZIKSZAI



The Reverend Stephen Szikszai, Th. D., of New York City has been appointed Professor of Old Testament Language and Literature at Bangor Theological Seminary effective September 1, 1955. He will succeed Dr. Charles Gordon Cumming, who will retire in August after thirty-six years of service on the Seminary faculty.

Dr. Szikszai was born in 1914 in Pola, Austria-Hungary, to Hungarian parents. At the outbreak of World War I his parents returned to their home town of Nyiregyhaza, Hungary, where Stephen received his early education. In 1933 he entered one of the oldest Protestant

schools in Hungary, the Reformed Theological Seminary at Sarospatak, founded in 1531. After four years of study he was appointed as a teacher of religion and an assistant minister of the Transstibiscan Diocese of the Reformed Church of Hungary. Meanwhile he continued his studies in the fields of philosophy and Old Testament at Debrecen University in Hungary.

In 1945 Dr. Szikszai fled before the Russian army from Hungary to Germany, where he lived in the American zone and served until 1951 in the Hungarian Reformed Pastoral Service among Hungarian displaced persons. In 1951 he married Hildegard Schaffelhofer in Stephanskirchen, Germany, and in the same year the Szikszais entered the United States as immigrants under the Displaced Persons Act of 1948. Both are now permanent residents of the United States and expect to be granted full citizenship in 1957. Mrs. Szikszai was born in Carlsbad, Czechoslovakia, where she received her formal education. She is a trained and experienced kindergarten teacher. After the Russian occupation of her native city she fled to the American zone of Germany. At the present time she is employed in the offices of the American Baptist Convention, New York City.

Dr. Szikszai entered Union Theological Seminary, New York City, in 1952 as a graduate student. In May, 1954, he was awarded the degree of Doctor of Theology in the field of Old Testament studies. He is an ordained minister of the Evangelical and Reformed Church and at the present time is serving as pastor of the Hungarian Presbyterian Church in Yonkers, N. Y. Both Dr. and Mrs. Szikszai speak excellent English. In addition, he is an expert linguist and has a working knowledge of German, French, Latin, Italian, Hebrew, Greek, Arabic, Swedish, and other tongues. The Szikszais will take up their residence on the Seminary campus in September.

REV. WALTER L. COOK



The Reverend Walter L. Cook of Bangor has been appointed professor of preaching and pastoral relations by the Board of Trustees at Bangor Theological Seminary, effective September 1, 1955. The appointment of Mr. Cook completes the Seminary's plan to strengthen its department of homiletics and practical theology. Dr. Mervin M. Deems was recently elected head of the department and Fogg Professor of Sacred Rhetoric. Mr. Cook will teach a course in preaching and in pastoral work. He will assume major responsibility in the area of relations between the Seminary and the churches served by student pastors. He will

supervise the work of students in the field and will consult with representatives of the churches concerning pastoral needs. At the present time more than 60 churches in central and eastern Maine are served by student pastors from the Seminary. Associated with Mr. Cook in the sphere of relations with the churches will be Dr. Deems and the Rev. Daniel W. Fenner, Vice President of the Seminary.

Mr. Cook is especially well qualified for his new position. From 16 years of pastoral experience in Maine he knows the churches of the state and needs of the people. For seven years he has been minister of the First Baptist Church in Bangor and under his leadership the church has grown in every department. Earlier he served pastorates at Hebron, Calais, and Farmington, Maine. During the past three years he has effectively taught a course in preaching at the Seminary as a member of the school's visiting faculty. Mr. Cook, who was born in Somerville, Mass., holds the B. A. degree of Greenville College in Illinois and he is a graduate of Andover Newton Theological School with the B. D. degree. He is an ordained minister of the American Baptist Convention and frequently writes material for religious education publications of the denomination. He is the author of *The Story of Maine Baptists, 1904-1954*, published in 1954.

Mrs. Cook is also an ordained minister of the American Baptist Convention. Born at Rowena, New Brunswick, Canada, she is a graduate of Colby College with the B. S. degree and of Andover Newton Theological School with the B. D. degree. She is a leader in the youth work of the First Baptist Church and has previously served Maine pastorates at West Minot, East Hebron, and Farmington Falls, Maine. The Cooks have two sons, Merlyn Gerard, 13, and Bradford Walter, 10. The family will reside on the Seminary campus after September 1st.

DR. MERVIN M. DEEMS

The Reverend Mervin M. Deems, Ph.D., Dean of Bangor Theological Seminary and Professor of Christian History, has accepted appointment to a new position on the faculty at the request of the Board of Trustees. Dr. Deems has been named Fogg Professor of Sacred Rhetoric and in this capacity he will serve as head of the department of Homiletics and Practical Theology. He will continue in the office of Dean of the Seminary and as a teacher in the Christian History Department in association with President Frederick W. Whittaker. The appointment of Dr. Deems is a part of the Seminary's plan to strengthen its program of instruction in the related fields of preaching and parish work.

Dr. Deems is admirably fitted for his new position by training, experience, and ability. He is an ordained minister of the Congregational Christian Churches and is a former pastor of the Congregational Church in Norway, Maine. During his first term on the Seminary faculty he served as summer pastor at Islesford and as preacher and religious counsellor at the Oak Grove School in Vassalboro. From 1943 to 1954 Dr. Deems was Michigan and Sweetser Professor of the History of Early Christianity and Missions at the Chicago Theological Seminary and on the Federated Faculty of the University of Chicago; during this time he

held interim pastorates at DeKalb, Villa Park, and Chicago, Ill., and was much in demand as a preacher in other churches. The Chicago pastorates included the Rogers Park Church, The Thomas Memorial Church, Jefferson Park Church, Good Shepherd Church, Stewart Ridge Church, United Church, and Lincoln Memorial Church. He has delivered many sermons in the Rockefeller Memorial Chapel at the University of Chicago and he has been a visiting preacher at Columbia University in New York City and in California at Occidental College, Pomona College, and Stanford University. His sermons have been published from time to time in *The Pulpit* magazine.

The Fogg Professorship of Sacred Rhetoric is one of the oldest endowed chairs at the Seminary. In 1864 the trustees accepted a substantial gift from the brothers Edmund Hiram and William Hayes Fogg of New York City and named the professorship in their honor. The first incumbent of the chair was the Rev. George Shepard, D.D., for whom the famous Convocation Week lectures on preaching are named. In the ensuing years the Fogg professorship has been held by the Rev. William M. Barbour, D.D., the Rev. John S. Sewall, D.D., President David Nelson Beach, D.D., the Rev. John J. Martin, Ph. D., and President Emeritus Harry Trust, D.D.

ALUMNI NOTES

(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)

ex-'95—In celebration of his 84th birthday Dr. James D. Dingwell was interviewed on television in Pawtucket, R. I., and the *Pawtucket Times* carried an editorial and an article in tribute to his many years of Christian service. Dr. Dingwell was born in Bay Fortune, Prince Edward Island, on March 28, 1871. Known all his life as a "brotherhood champion," Dr. Dingwell still has the cause of brotherhood uppermost in his mind as he commences his 84th year. To quote from the editorial in the *Pawtucket Times*: "... Dr. Dingwell found in man and his relation to other men the most significant demonstration of a Providence. Therefore his life has been spent trying to spread the gospel of love . . . Though the world seems to be on the brink of destruction, with men and nations denying brotherhood, Dr. Dingwell is unconquerably optimistic . . . With time to meditate and view the world without being remote from it, the former Central Falls minister finds God has his fingers on everything and that He is leading us in the right way . . . Man in this topsyturvy world, striving to make his mark, lacks the perspective of the retired minister who has watched the passing scene for many decades and finds it filled with promise. Men in the flood of life often see the trees of materialism, seldom the fraternal forest. That man sometimes sees the forest is satisfying to the gentleman cleric who forty years ago planted the seedlings of fellowship and finds the fruits of his labor rewarding." (Address: 44 Kossuth St., Pawtucket, R. I.)

'98—J. Edward Newton is the author of a most interesting novel, *The Rogue and the Witch* which is reviewed in this issue by President Emeritus Harry Trust, who was a boyhood friend of Mr. Newton in England. The book is the outgrowth of research done by Mr. Newton for his dissertation at Yale on the influence of the clergy on colonial America. (Address: 190 Litchfield Turnpike, Woodbridge, New Haven 15, Conn.)

'98—Dr. and Mrs. Morriston J. Thomas returned to Columbus, Ohio, the scene of their marriage in 1905, in observance of their fiftieth wedding anniversary. Dr. Thomas' first pastorate, following his

graduation from the Seminary, was in Columbus. His second pastorate was in Newark, N. J., and from there he was called to the Ravenswood Congregational Church in Chicago where he has served for the past 42 years. (Address: 1718 Montrose Ave., Chicago 13, Ill.)

'06—William C. H. Moe received the following citation from Dartmouth College on June 12, 1955, when the college awarded him the Doctor of Divinity degree on the occasion of his forty-fifth anniversary of graduation: "Your life has been immense in all the dimensions that count: courage, conscience, competence, kindness and generosity. Reared as an orphan who knew not the meaning of parents until adopted into the hard life of a farm family at seven, for well-nigh sixty years as student and pastor you have done all that it was in you to do in the service of your God. Fifteen years after finishing high school—years spent in work, teaching, the study of theology and preaching—you came to Dartmouth and as pastor of the Congregational Church in Norwich worked your way through this College to graduate *summa cum laude* with the Class of 1910. You have been, indeed, you are, a pastor who truly gives of himself to others according to their troubles. No man in trouble is a stranger to you. Ten years after most men retire you do double duty as pastor of your parish and as chaplain to the inmates of a county jail who except for the generosity of your caring would know precious little of either the brotherhood of man or the fatherhood of God. In witness of a good man and true son, Dartmouth's Doctorate of Divinity was never more worthily conferred." (Address: Tolland, Conn.)

'09—Stephen C. Lang, who served so faithfully and efficiently for many years as Secretary of the Boston-Bangor Alumni Association, has retired from the pastorate of the First Congregational Church of Somerville, Mass., where he has been since 1919. A severe arthritic condition for several years has made it necessary for Mr. Lang to give up the work of this large church after a ministry of thirty-six years. We extend best wishes for a

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full recovery of health. (Address: 22 Franklin St., Somerville 45, Mass.)

'12—Charles L. Kinney was appointed as supply pastor of the Methodist Church, Hartland, Maine, at the Maine Methodist Conference in May. He will continue to maintain his home in Newport. (Address: 28 Grove St., Newport, Me.)

'19—Preston W. Pennell is now serving the Congregational Church of Solon, Maine. He formerly served the Congregational Church, New Gloucester, Maine, 1952-54. (Address: Solon, Me.)

ex-'22—Charles S. Mitchell, for the past two years pastor of the Methodist Church of Searsport and the Community Church of North Searsport, Maine, has retired from the active ministry. He and Mrs. Mitchell will make their home in Vinalhaven. (Address: Vinalhaven, Me.)

'32—William C. Abrahams is now located in a section of England which he says reminds him of the State of Maine with its hills, rocks, forests, and streams. He leads a very busy life. He has no car but he visits from farm to farm and cottage to cottage in his parish on foot covering several miles each day. His parish comprises the main part of the old Royal Forest of Knaresborough where the early kings of England were once patrons of the Living. King Richard I appointed the first vicar in 1234 and Bill is the 45th vicar in a direct line. The original church tower and font, which date back to the 13th century, still stand but the rest of the church was destroyed by fire in the early 1600's and was rebuilt around 1669. (Address: Fewston Vicarage, Harrogate, Yorkshire, England.)

'33—W. Robert Mayhew is now minister of the Central Congregational Church of Bridgewater, Mass. He formerly served the Congregational Church of Lyndonville, Vermont, 1951-55. (Address: Central Congregational Church, Bridgewater, Mass.)

'34—Corwin H. Olds, senior chaplain of the California National Guard since 1946, was presented with a set of silver stars on the occasion of his retirement as a brigadier general in April, 1955, after twenty-six years of military service. Dr. Olds is minister of the Congregational Church in

Campbell, California. (Address: 150 North 2nd St., Box 426, Campbell, Calif.)

'35—Edwin F. Tewksbury has a change of address. (Address: 3607 Robin Road, Nashville, Tenn.)

'44—Marion Flood French will have her first book, *Mr. Bear Goes to Boston*, published by Wilcox & Follett Publishing Company of Chicago. Marion has had many articles published during the past four years by interdenominational magazines such as *Baptist Leader*, *American Sunday School Union*, *Christian Life*, and *Children's Religion*; she has also contributed several articles to *Sub-Deb Scoop*, a publication of the Curtis Publishing Company, and to the Gregg Shorthand Magazine, *Today's Secretary*. (Address: 203 Warren St., Bangor, Me.)

ex-'45—A change of address for Malcolm H. Miner. (Address: 8137 Fontaine St., Oakland 5, Calif.)

'46—On March 30, 1955, the Galewood Community Church of Chicago honored its pastor, John H. Alexander, with a testimonial dinner in recognition of the fine service he is rendering the church. The attendance at the dinner was the largest of any single gathering since the beginning of the church. During John's ministry the church has added a new recreation and activity building to its physical equipment, the church membership is growing beyond all expectations, activities both in the church and the community have increased and a new active spirit of accomplishment is evident. Donna and John were presented with a check for eight hundred dollars, a scroll commemorating the event, a tape recorder, and a carpet for their living room. In a formal statement, the trustees said, "All this because of the faith of one man—and we had a testimonial dinner to let him know how we felt . . . We know that other congregations feel about their ministers the same as we do about ours and we cannot help but pass this on to them: 'go and do likewise.' So seldom is such effort rewarded, and so much is it needed." (Address: 1810 North Mulligan Ave., Chicago 39, Ill.)

ex-'52—A new street address for Dawson Burt. (40 Walnut Road, Rocky Hill, Conn.)

'53—Bob Carter received the A.B. degree from Youngstown College in Ohio in June, 1955, and is taking organic chemistry during the summer session at the University. (Address: Wayne, R.D., Williamsfield, Ohio.)

'54—On June 1, 1955, Gordon I. Heriot joined the staff of the City Missionary Society, Boston. Gordon will serve as co-ordinator of the Society's objective of expanding the present program of missionary work in the City of Boston. For the past two years he has been serving as minister of the Congregational Church at Southwest Harbor, Maine. (Address: 103 Charlesbank Road, Newton, Mass.)

ex-'55—Francis T. Evans, for the past year and a half minister of the First Congregational Church, Milford, Maine, has submitted his resignation to take effect September 1. Francis has accepted a teaching position at the Joseph Case High School in Swansea, Mass., where he will teach English and Economics. He received the B.S. degree in Education at the University of Maine in June, 1955. Before going to Milford he was pastor of the Congregational Church, Stratton, Maine, for two years. (Address: 278 Centre St., Old Town, Me.)

OBITUARIES

1900—Charles William Howkins died in Los Angeles, California, on January 14, 1953. Mr. Howkins was born in Reddish, Lancashire, England, on December 2, 1869. He attended Bangor Theological Seminary from 1897 to 1900. On May 17, 1900, he was ordained to the Christian ministry and served as pastor at Veazie, Maine, 1899-1902; Harford, Pa., 1902-04; Nicholson, Wyoming, (Presb.) 1904-07; Los Angeles, California, 1907-09; Hollywood, Calif., 1909-11. From 1911 on he was in real estate, loan and insurance business in Los Angeles, California. His wife, Mrs. Emma Drew Howkins, died on August 26, 1950.

'02—The Reverend Noble Oscar Bowlby died at Franklin, New Hampshire, following a heart attack on March 13, 1955. Thus ended a long and distinguished ministry

of almost fifty-three years. Mr. Bowlby was born in Lakeville, Nova Scotia, Canada, January 19, 1873. He attended Bangor Theological Seminary from 1899 to 1902, received the A.B. degree from Dartmouth College in 1906 and the A.M. degree in 1908. He holds the B.D. degree from Potomac University, 1909, and Bangor Seminary, 1930. He was ordained to the Christian ministry at Lunenburg, Vermont, on October 16, 1902. His pastorates include: Lunenburg, Vermont, 1902-04; Wilder, Vermont, 1904-09; Swanton and Highgate, Vermont, 1909-14; Meriden, N. H., 1914-39 (Pastor Emeritus); Village Church, Franklin, N. H., 1939-52. He retired from the active ministry in 1952.

Mr. Bowlby served as senior trustee of Kimball Union Academy. He was a member of Swanton Lodge F. & A. M. and of the Franklin-Tilton Ministers Association. Funeral services were held in the Village Church of Franklin with the Rev. Leslie Rowe, Dr. Frederick W. Alden, and the Rev. A. George Muzzey officiating. Burial was in the family lot at East Andover where committal services were conducted by Mr. Rowe and Dr. Alden.

Surviving are his wife, Jeannette Durging Bowlby, two daughters, Mrs. Sidney L. Lincoln, Wilder, Vt., and Mrs. Harold G. Therrien, Franklin, N. H., and two sons, Walter D. Bowlby of Miami, Florida, and Noble E. Bowlby of Coral Gables, Florida.

'06—The Reverend Harry Jenkinson Newton was born in London, England, March 27, 1884. He attended Bangor Theological Seminary from 1903 to 1906, received the A.B. degree from Bowdoin College, 1909, and the M.A. degree from Yale University, 1910. He served as supply pastor at Milbridge, Me., 1906-07, and Mechanic Falls, Me., 1907-08. During World War I he served with the Y.M.C.A. in France, 1917-18. His pastorates included: Bradford, Vt., 1910-12; Salem, Mass., 1912-23; Lawrence, Mass., 1923-28; Dwight Place Congregational Church, New Haven, Conn., 1928-51. In 1951 the Dwight Place Church merged with Plymouth Church to form the Edgewood Church in New Haven at which time Mr. Newton was elected Pastor Emeritus. He continued to serve the Edgewood Church until 1949. Mr. Newton had been ill for

several years. His death occurred in a New Haven hospital on April 11, 1955. He is survived by a son, Wayne Newton, Lowell, Mass., a brother, Rev. J. Edward Newton, '98, of Woodbridge, Conn., and several nieces and nephews. His wife, Mrs. Effie Wayne Newton, died three years ago.

'07—The Reverend Fred Veston Stanley was born in Otter Creek, Maine, January 3, 1873. He attended Bangor Theological Seminary from 1904 to 1907, and received the A.B. degree from Bowdoin College, 1909. Then followed graduate study at Andover Theological Seminary and Harvard University, 1909-10, and the awarding of the B.D. degree by Bangor Seminary in 1911. On April 26, 1903, he was ordained to the Christian ministry in the Methodist Church of Newport, Maine. His pastorates included: Penobscot, Me. (Meth.) 1902-05; Orrington, Me., 1905-07; Lisbon, Me., 1907-09; Kingston, N. H., (Cong.) 1909-12; Hallowell, Me., 1912-15; Cohasset, Mass., 1915-40, Pastor Emeritus, 1940. During the years 1940-53 he served as interim minister of the Atlantic Memorial Church, North Quincy, Mass., the Wendall Avenue Church, Brockton, Mass., and the Beechwood Church, Cohasset, Mass. He died in Boston, Mass., April 28, 1954.

Mr. Stanley received special recognition after fifty years as a Mason and for longest continued service as a leader of the Boy Scouts for which latter service he was presented with the Silver Beaver award. He served as chairman of the Cohasset school board for many years and as director and treasurer up to the time of his death of the Paul Pratt Library. He is survived by a daughter, Mrs. Harold F. Barnes, Cohasset, Mass.

Mrs. Marion Wigley, wife of David E. Wigley, '54, died suddenly in a Waterville hospital on March 12, 1955. Besides her husband she is survived by three children, Sharon, David, and John, all of Winslow, Maine, by her parents and a sister of Scranton, Pennsylvania. Funeral services were held on March 14th in the Congregational Church, Winslow, with Dr. Charles Gordon Cumming officiating assisted by Dr. Cornelius E. Clark, '22. Later in the week special services were held in Scranton, Pa., with interment in that city.

ORDINATIONS AND INSTALLATIONS

'36—Roland C. Marriott was installed as minister of Union Congregational Church, North Reading, Mass., on March 13, 1955. The sermon was preached by Dr. Albert B. Coe. Others taking part included: Rev. Roland V. E. Johnson, '35, Rev. John E. Morgan, '35 and Rev. Otto K. Jonas. (*Address: 152 Haverhill St., North Reading, Mass.*)

'52—Ernest B. Johnson, Jr., was ordained to the Christian ministry in Old South Church, Hallowell, Maine, on April 24, 1955. Mr. Johnson is the fourth minister to be ordained in this church in its 165-year history. The parts were taken as follows: Call to Worship, Invocation and the Lord's Prayer, Mr. Stanley F. Johnson, '53; Sermon, Rev. Arthur R. Macdougall, Jr., '24; Statement to the Congregation and Declaration by the Moderator, Rev. Harvey F. Ammerman; Vows of Ordination, Rev. John H. Carlson; Charge to the Congregation, Rev. Eric W. Bascom, Jr., '52; Prayer and Laying on of Hands, Dr. Marion J. Bradshaw; Charge to the Minister, President Frederick W. Whittaker, '43; Right Hand of Fellowship, Dr. Cornelius E. Clark, '22; Benediction, Mr. Johnson. A reception in the vestry followed the service. (*Address: Hallowell, Me.*)

'52 and '53—Stanley W. Schmidt, '52, of Cortland, Ohio, and Robert E. Carter, '53, of Wayne, Ohio, were ordained to the Christian ministry in the First Congregational Church, Wayne, Ohio, on April 24, 1955. The parts were taken as follows: Call to Worship, Invocation and the Lord's Prayer, Rev. Robert M. Kimball; Scripture Lesson and Sermon, Rev. Richard A. Kline; Statement to the People and Declaration of the Moderator, Rev. William G. Barndt; Examination of and Declaration of the Ordinands and the Right Hand of Fellowship, Rev. Lewis L. Gilbert; Prayer, Rev. Harry P. Nicholson; Charge to the New Ministers, Rev. Bruce T. Riley; Benediction, Mr. Carter. (*Address: Mr. Schmidt, R.F.D. No. 1, Cortland, Ohio, and Mr. Carter, Wayne, R.D., Williamsfield, Ohio.*)

'53—Howard S. Danner, Jr., was ordained to the Christian ministry in the Congregational Church, East Orrington, Maine, on June 9, 1955. The parts were taken as follows: Call to Prayer, Invocation, In-

vestiture with Robe and Bible, Rev. David E. Wigley, '53; Sermon, Dr. Charles Gordon Cumming; Statement to the Congregation and Right Hand of Fellowship, Mr. Fred H. Lindsay; Charge to the People, President Frederick W. Whittaker, '43; Charge to the Ordinand, Rev. Edward G. Ernst; Prayer and Laying on of Hands, Dr. Cornelius E. Clark, '22; Sacrament of Holy Communion and Benediction, Mr. Danner. A reception in the vestry followed the service. (Address: 240 Grandview St., Bennington, Vt.)

ex-'53—Henry G. Wyman was ordained to the Christian ministry in the Congregational Church, Columbia, Conn., in June, 1955. His brother, Rev. Walter E. Wyman, '40, minister of the Congregational Church, Lee, Mass., preached the ordination sermon. The Columbia Church, which Mr. Wyman has been serving for the past three years, has an interesting historic background. Mr. Wyman is the fifth minister to serve the church in 254 years. One of the most prominent ministers in the succession was Dr. Eleazer Wheelock, founder and first president of Dartmouth College. (Address: Congregational Church, Columbia, Conn.)

'54—Carl M. Kingsbury was ordained to the Christian ministry in the Congregational Church, Dennysville, Maine, on June 11, 1955. The parts were taken as follows: Invocation, Rev. William R. Riddiough, '26; Scripture Lesson, Dr. Andrew Banning; Sermon, Dr. Charles Gordon Cumming; Prayer, Dr. Cornelius E. Clark, '22; Charge to the Candidate, Rev. William Carlos Prentiss; Right Hand of Fellowship, Rev. Herbert L. Wass; Charge to the People, Dr. Frederick W. Whittaker, '43; Benediction, Mr. Kingsbury. A reception at the parsonage followed the service. (Address: Dennysville, Me.)

BIRTHS

Congratulations to:

'45—Ruth and Tom Roden on the birth of a daughter, Rena Mary, on May 22, 1955. (Address: North Conway, N. H.)

'49—Frances and Lloyd Martin on the birth of a son, Gordon Lloyd, on April 28, 1955. (Address: 39 High St., Lanesville, Mass.)

'50—Anne and Wesley Haynes on the birth of a daughter, Cynthia Charlotte, on May 15, 1955. (Address: First Congregational Church, Montclair, N. J.)

'52—Jan and Ernest Johnson on the birth of a daughter, Deborah Lynne, on June 12, 1955. (Address: Hallowell, Me.)

'53—Winnie and Bob Carter on the birth of a son, Peter Gordon, on June 14, 1955. (Address: Wayne, R.D., Williamsfield, Ohio.)

CLASS OF 1945 FUND

Four members of the Class of 1945 have taken unique and generous action to demonstrate their permanent gratitude to the Seminary. During the past year they collected a total of \$95 and at the Annual Meeting of the Alumni Association on June 7th this gift was presented to the Seminary. It will be known as the Class of 1945 Fund and will become a part of the permanent endowment of the Seminary. Each year the members of the class will add a minimum of \$10 to this fund and the principal will continually increase over the years. Only the interest will be used each year for Seminary purposes. These alumni have agreed that gifts to the Class of 1945 Fund will be over and above regular gifts to the Fellowship of the Seminary. Sincere gratitude is expressed to the following members of the class for their thoughtfulness: Thomas H. Campbell, George M. Hooten, Jr., Francis R. Kelly and Thomas C. Roden.

LINCOLN ASSOCIATION MEETING

The Lincoln Association of Congregational Churches and Ministers held a fellowship program in the First Congregational Church, Wiscasset, Maine, on Sunday, April 24, 1955, with Stanley F. Johnson, '53, serving as host pastor. Four workshop programs were conducted during the afternoon sessions, followed by supper and group singing. At the evening worship service Dr. Mervin M. Deems spoke on the subject "For the Living of this Hour." It was the first time this type of program had been carried out by the Lincoln Association and it was highly successful. Alumni present included: Charles R. Monteith, '38, Curtis C. Busby, '39, Edward L. Manning, '43, and Stanley F. Johnson, '53.

BOOK REVIEWS

THE ROGUE AND THE WITCH

By J. Edward Newton. *Abelard-Schuman, Inc.*, 1955. 276 pp. \$3.50.

This is not the first time a man who has dedicated the major years of his life to preaching the gospel has turned in his so-called years of retirement to the writing of books, but those who have become successful writers in the field of romance are few.

The Reverend J. Edward Newton has achieved success in his first book under the intriguing title of *The Rogue and the Witch*. Interestingly enough, Mr. Newton launches his hero, John Henniker, on his journey to the new world from the County of Essex and the shire town of Colchester, England, an area familiar to Mr. Newton in his youth. The arrival of John Henniker in Boston is widely acclaimed by the religious authorities for he was to become assistant to the Reverend Increase Mather, leading clergyman of that day. The story takes place a few years before the well-known witch-hunting scandals in the history of the American colonies.

John Henniker, Puritan, falls in love with a lovely Quaker girl, Glory Upshall, who has been branded as a rogue and is thus compelled to wear an "R" on her arm. The love is mutual, and out of this clandestine and thwarted *affaire d'amour*, imposed on these two young people by the turbulent tide of religious fervor of that particular period, the author contrives a most fascinating novel.

The story reveals extensive research, a wide knowledge of the area of New England, and a keen imagination particularly in the depicting of the trial of John Henniker who is charged with witchcraft, condemned and imprisoned, and who later escapes and returns to Glory. It is a clean story and well worth reading.

HARRY TRUST

Lenox, Mass.

THE SELF AND THE DRAMAS OF HISTORY

By Reinhold Niebuhr. *Charles Scribner's Sons*, 1955. 246 pp. \$3.75.

A book by Reinhold Niebuhr usually means exciting reading, and this one is no exception. In fact, I find myself rating it at the top of the list of theological books, and of Niebuhr's collection of writings. If there were any ques-

tion of the possible impairment of his mental skills caused by his recent illness, that question is adequately silenced by this book. In it he still shows himself the master of analysis, the interpreter of modern man and modern society, who dissects the social body and lays bare its fantasies, its achievements and its hidden errors. In some respects this is the greatest single volume of Niebuhr's, because it brings together all the characteristic themes and interpretations, ranging from psychology to ethics, from sociology to theology, from Plotinus to Hegel and Whitehead. All this is viewed from the unique perspective of the involvement and the creativity of the self. The author has indicated that it was a study that had long been on his mind. It has therefore the advantage of finding expression in terms of many years of careful and fruitful study. It is like a Beethoven Ninth Symphony, restating all the great themes, in a new setting.

All the familiar themes are there in dramatic form. The book is divided into three parts, the first treating of the dialogues of the self with itself, with others and with God. The second part discusses western culture in terms of its two component elements, the Hebraic with its indifference toward nature, and its affirmation of man's transcendence over nature by virtue of his freedom. The third part deals with man as creature and as creator, in building the communities which contain the dramas of history.

No review could do justice to the interweaving of these themes. The design is both intricate and balanced in a dramatic fashion. At one time "liberal Christianity" is commended for having made "honest and heroic efforts . . . to establish contact with modern culture" (p. 109) while Karl Barth is described as having combined "a sophisticated knowledge of all the disciplines of modern culture with a frantic effort to isolate the Christian faith from the allegedly debilitating effects of philosophical and scientific speculations." (p. 108) The ambiguity of reason in history is forcefully portrayed by the fact that Marxism relies on a type of reasoning, and yet so obviously miscalculated the drama of future history. "What nonsense history made of the Marxist slogan: 'Workers of the World Unite'." (p. 46)

But this book has to be read. And I heartily recommend its reading both to the Niebuhr enthusiasts, and to those who are still trying to find their way into Niebuhr's thought.

ANDREW BANNING

CHRISTIAN DOCTRINE

By John Mackintosh Shaw. *Philosophical Library, Inc.*, 1954. 379 pp. \$6.00.

This "One-Volume Outline of Christian Belief," was written with a dual purpose in view, according to its author, Professor of Systematic Theology, Queen's College, Kingston, Ontario. It attempts to "both promote an intelligent loyalty to the Christian faith on the part of those already within the Christian Church, and set forth plainly to those outside the Church what the Christian faith and the Christian Church stand for." In some respects the author succeeds creditably in both respects.

There have not been many one-volume statements of the Christian faith in recent years, perhaps due largely to the specialization in both the point of view and the subject matter in modern developments in theology. This volume does serve to bring together in a balanced form some of the significant theological ideas both of the recent past, and of historical Christianity. The author succeeds in avoiding the extremes of both neo-orthodoxy, which he considers to be neo-Augustinian, and of humanistic liberalism. His own position is indicated by this interpretation of the universe as "a living, moving, organic whole, existing only in a spiritual context, and controlled and energized for spiritual ends." This idea is completed in the Pauline conception of the whole creation being in travail, "waiting for the revealing of the sons of God."

ANDREW BANNING

BARUCH SPINOZA AND WESTERN DEMOCRACY

By Joseph Dunner. *Philosophical Library*, 1955. 142 pp. \$3.00.

This volume is especially valuable for the long chapter on the life of Spinoza, with its discerning insight into the passionate religious poetry which has inspired so much Jewish rational love of God. The book appropriately carries at its masthead a quotation from David Ben-Gurion declaring Spinoza, in spite of his excommunication, the greatest and most original thinker of the Jewish people.

The author finds that Spinoza gave the most rational and unflinching concept of God which ever appeared in history, had in supreme degree the moral severity which characterizes all great Jewish thinkers, and of all teachers could best inspire fortitude, spiritual discipline, and the responsible exercise of conscientious judgment.

The book is rich in its comparisons and contrasts with Spinoza's philosophical contemporaries, and is much more reliable for these judgments than for its explanation of the rise of Christianity.

Here at last is a book on Spinoza doing justice to his remarkable treatment of the essential doctrines of great religion. And if the final chapter on "Spinoza's Legacy" tends toward becoming "Dunner's Sermonettes on Contemporary Life," it can rightly be taken as a series of illustrative applications of Spinoza's central thesis that to survive totalitarian onslaughts, "democracy must never give up the search for man's salvation in this world."

MARION J. BRADSHAW

CHRISTIANITY AND ANTI-SEMITISM

By Nicolas Berdyaev. *Philosophical Library*, 1954. 58 pp. \$2.75.

This is a short essay written by the brilliant Russian emigre at the time when anti-Semitism was coming to the surface of political life. The thirty-page essay, now translated from the Russian, is given a commentary and valuable notes to make a 58-paged and over-priced book.

Berdyaev maintains that the Jewish question is not simply one of politics, law, or culture, but a profound religious question, with important bearing on the fate of mankind. He finds the wave of anti-Semitism a casting away of the humanitarian theories of the 19th century, and his treatment almost suggests that some popular theology, with its trenchant anti-humanism and with its failure even to assert the humanity of Christ, is something like a twin to anti-Semitism. For Berdyaev the problem is not whether Jews are good or bad. He finds the best traits blend among them with the lowest. "Those who hate and crucify have no claim to be called Christian, whatever external forms they may adopt." (p. 26)

MARION J. BRADSHAW

BEYOND OUR LIMITATIONS

By Tracy Hollingsworth Lay. *Philosophical Library*, 1955. 114 pp. \$3.00.

Do not let the title lead you into thinking that this book is by Norman Vincent Peale.

Peale would have none of it. If you like carrying on book length arguments with authors, this is your meat. The thesis of the volume is this: Man is not a free agent. He has nothing to do with the events in which he is involved. Rather he is one of nature's myriad agents, working for an aim which he does not understand and toward an end which he cannot conceive.

For the good things which happen to us we can take no credit, and for all the evils which befall us we cannot be blamed. In fact, in whatever direction men and nations go they are being pushed by a force which they cannot resist nor alter in the slightest degree. Author Lay calls this force "nature" or "evolution." The book is stimulating, non-technical, interesting, provocative. There is no point in urging you to buy it. If you should purchase it you could not help it; you were pushed!

WALTER L. COOK

FROM THE WORLD OF THE CABBALAH

By Ben Zion Bokser. *Philosophical Library*, 1954. 210 pp. \$3.00.

The word Cabbalah probably suggests to many people a vague memory of a mystical movement in Medieval Judaism, deeply involved with superstition and magical practices. They may also remember that there was a Christian Cabbalah and that Jewish, Christian, and Moslem mystics influenced one another profoundly in the Middle Ages and had a great deal in common. This fascinating little book, written in clear vivid English, throws a great deal of light upon mysticism in general and upon the distinctive mysticism of the Jewish people.

For our author the Cabbalah is a body of teaching concerning God and the universe in which God's contact with His creation is conceived in terms of immediacy and nearness. It does not profess to present new doctrine, but rather an interpretation of traditional religious concepts. It is a quest for God as an object of direct experience without the mediating service of metaphysics. The history of the Cabbalah is traced from its origin, perhaps as early as the third century B.C., down to the 16th century and indicates how it became one of the principal sources of the mystical movement known as Hasidism of the 18th and 19th centuries, when Jewish Mysticism again took as its goal "the hallowing of life, not its transcendence."

The hero of this book, Rabbi Loew, was a distinguished scholar and the author of many books. He was also a man of passionate convictions and a crusader for a worthy Judaism. His portrait is clearly drawn against the cultural background of the sixteenth century and the distinctive Jewish life of Bohemia and Poland. His philosophy is treated under such headings as "The Divine Character of Life"; "The Nature of Man"; "The Upward Path"; "The Foundations of World Order"; "On Vindicating Creation"; "The Limitations of Reason"; "The Autonomy of Faith"; "Education and Life"; "The Humanists and Judaism"; "In Defense of the Talmud." Rabbi Loew "saw the unique facts of Jewish destiny and the distinctive forms of Jewish culture as part of the divine plan . . . to help build unity in mankind by impregnating it with the awareness of the unity of God."

CHARLES GORDON CUMMING

STUDIES IN ZEN

By D. T. Suzuki. *Philosophical Library, Inc.*, 1955. 212 pp. \$4.75.

D. T. Suzuki, born in 1869, is professor of Buddhist Philosophy in the Otani University, Kyoto, Japan. He is unquestionably one of the world's greatest authorities on Buddhist Philosophy and Zen Buddhism. He has studied the original works of Buddhism in Sanskrit, Pali, Chinese, and Japanese, and is familiar with the books of western scholars in German, French, and English. He is the author of more than a dozen books in English, and of some eighteen untranslated books in Japanese. His books are the more significant because of the author's sincere faith in the uniqueness and supreme worth of his experience in the Zen faith. The word Zen, (Japanese Zenna) is the equivalent of the Sanskrit Dhyana, and is commonly, but according to Suzuki not altogether accurately translated by contemplation or meditation. Zen brings "Inner spiritual enlightenment." It enables a man to see into his mind and thereby "puts an end to all intellectual doubts and emotional disturbances."

The book, *Studies in Zen*, consists of seven essays written in the years 1906 to 1953. The first gives the history of the sect, its origin in India, its eight hundred years of existence in China from the fifth to the thirteenth century, its continuous and continuing development in Japan from the thirteenth century to the pres-

ent time. Discussing the principles of the sect, Dr. Suzuki tells us that it disregards "the entire treasure of Buddhist lore as something superfluous." It "has no particular canonical books as the final authority," nor has it "any ready-made set of tenets." "What it claims to have transmitted from Buddha is his spirit." "Its practical method of salvation is "directly to grasp the Mind and attain Buddhahood. Do not be carried away by an absolute nor by a God; but be yourself even as you are, and you will be as vast as space, as free as the bird in the air . . . and your spirit will be as transparent as the mirror." If for vacation reading you desire something different, perplexing, baffling, yet not unprofitable, take along this book.

CHARLES GORDON CUMMING

SCRIPTURE TO LIVE BY

By Dorothea S. Kopplin. Hanover House, 1955. 222 pp. \$2.50.

This booklet is a sequel to Mrs. Kopplin's *Something to Live By*. It aims to give the message of the Bible in a selection of verses from the King James Version of the Old and New Testaments. These verses are arranged in chapters under the titles "God"; "Wisdom from Ancient Days"; "From the Psalms"; "The Birth of Christ"; "Some of the Miracles Christ Performed"; "Truths to Live By"; "Guides for Family Living"; "The Parables"; "Christ's Gift of Eternal Life"; "The Crucifixion of Christ."

These titles, and the selections and arrangements of the verses under them, are quite obviously not the work of a theologian, or a biblical scholar. The author makes no claim to be either the one or the other. Nevertheless this book of Bible verses, accompanied by the brief, sincere reflections and comments of the author could be very helpful in many a family circle.

CHARLES GORDON CUMMING

THE SECOND BOOK OF MACCABEES

Edited by Solomon Zeitlin with introduction and commentary; English translation by Sidney Tedesche. Harper, 1954. 271 pp. \$4.00.

This volume completes the set of four commentaries, I Maccabees to IV Maccabees. Each commentary has a comprehensive, scholarly in-

troduction, the Greek texts with the English translations on corresponding pages with copious footnotes, and a selected bibliography.

The theme of II Maccabees is the heroic rebellion of the Jews under Judah Maccabee against the oppressor Antiochus Epiphanes, while in the background goes on the tragic struggle within the Jewish priesthood. The book has two authors: Jason of Cyrene wrote a history of the ward of Judah Maccabee and his brothers, while the chief author and redactor of II Maccabees condensed and reinterpreted Jason's history and also amplified it in accordance with his own distinctive religious ideas.

Dr. Zeitlin places a high estimate upon the value of the book for its historical data, but finds its greater significance in the light which he believes the book sheds upon the development of both Jewish and Christian religion. The author believes in God as the omnipotent, omniscient creator of the universe, and the Lord of all spirits. He manifests himself on earth in behalf of the Jewish people. Their sufferings are divine chastisement, that they may repent and escape destruction, while the heathen nations go on unpunished until the full measure of their iniquity leads to their doom. In the Maccabean struggle God encouraged his own people by dreams and visions, and in times of crisis even sent his angels into battle to safeguard the Jewish leaders and secure their victory. Beyond death there is for righteous Jews the resurrection of both body and soul and a happy reunion of families in heaven. Jewish sinners and the heathen are doomed, but the sinful Jews may experience resurrection from the dead, if the prayers and sacrifices of righteous Jews are offered for them. Dr. Zeitlin believes the author to have lived in Antioch and to have written his book most probably in the reign of Agrippa 41-44 A.D.

CHARLES GORDON CUMMING

THE AGE OF REFORMATION

By E. Harris Harbison. Cornell University Press, 1955. 145 pp. \$1.25.

The title is well-chosen and the book is superb! One could scarcely encompass the incidents and movements of the sixteenth century within a volume of 500-600 pages, but

to do this in less than 150 pages must mean either that the account is superficial or else, and this is the case here, it is expertly done. Not a word is wasted in this brief essay. The title grows out of the fact that the sixteenth century produced *two* reformations, the well-known Protestant revolt under the leadership of Martin Luther, and the Roman Catholic Counter-Reformation which was so influential in shaping the modern Roman Catholic Church. Mr. Harbison excellently portrays the complex society of the sixteenth century, the "religious upheaval," and the resultant struggle for power. He is a master, as he has to be in so small yet comprehensive a volume, of the succinct statement. His language is crystal clear and his paragraphs reflect not only thorough scholarship but a comprehensive grasp of the many factors involved in that "Age of Reformation (which) was the watershed between the Middle Ages and modern times."

MERVIN M. DEEMS

THE LIFE TO LIVE

By Frederick M. Meek. Oxford University Press, 1955. 151 pp. \$3.00.

When William James died, his wife asked Dr. Gordon of Old South Church to officiate at the funeral. "I want no hesitation or diluted utterance at William's funeral," she wrote. There is neither hesitation nor dilution in *The Life to Live*. Here are seventeen sermons preached in the Old South Church during Lent in 1953 and 1954. Dr. Meek prepared them for the press during his recent vigil of silence, prescribed for six months by the doctor to heal the ulcers on his vocal chords. That period of silence lends the volume a sense of discipline, devotion, passion and pain graciously consonant with its inner urgency. On every page we find a laconic quality, a repressed insistence, a sparse sinewy directness.

The sermons are printed in sections, with a Roman numeral inset in the initial paragraph of each section. Words are not wasted in the transitions from section to section. Re-reading and reflection permit the reader to paraphrase the momentum and inner logic in the reasoning and selection of point by point. The bereaved will welcome an extraordinary Easter sermon, "On Loan to God." Those who have

been touched by Toynbee's challenge of a revival of religion will find in "Look to the Foundations," with its background in the history of the Old South tower, imagery as vivid as it is incisive. Older men, who recall Dr. Gordon's quest of the ideal in revelation and in life, will reflect long on Dr. Meek's portrayal of the Christian ideal, particularly in "The Day's Dominant Desire," a sermon on Judas. Here is a Baedeker for those who would find "The Life to Live."

DAVID NELSON BEACH

New Haven, Conn.

DOING THE TRUTH

By James A. Pike. Doubleday, 1955. 192 pp. \$2.95.

Starting with the fact that within limits we are free to choose "the gods we worship," the author goes on to say we must choose our values and make a scale of values. God is the chief value of life and He has taken pains to reveal His purpose for us. The Christian man's purpose is to do God's will. We are created in His image to be creative ourselves, to be redemptive beings, and to live and work in a community.

The key word to the Christian life is *vocation*, being called of God to do His purpose. To get and to keep this sense of vocation we must resort to worship. To fail to be true to this vocation is sin, but God has provided the means of reestablishing right relationship with Him.

The author then goes on to show the place a sense of vocation has in meeting the issues of life in society, in the state, in our business and professional relationships, and in our personal relationships with one another. There are a few times when he seems to lean backward to bring in the more formal statements of traditional theology and their relationship to ethical living, but one has no argument with his thesis that there is a direct relationship between believing and doing. One feels that here is a man who is more concerned about people and their relationships with one another and God than with any logical system of ethics, but the system and logic, and motivation, also are there.

FREDERICK D. HAYES

Auburn, Maine

The Alumni Bulletin

FOLLOWERS OF THE WAY

By Carl J. Scherzer. *The Christian Education Press*, 1955. 120 pp. \$1.75.

This book is described as "informal meditations" which might be used "for the personal or group devotions of both young people and adults." The author has used a biographical approach, presenting capsule views of various personalities and a "lesson". If it is true that the average mental age of adults in our country is fourteen, then this book is for adults as well as youth. It seems to be aimed at that mental age, and has very little material that is new or stimulating. It follows the present trend of presenting a religious or ethical message in a very simple and inoffensive manner. Whatever the reason, we have too many books of this kind coming from the press to die an early death. The greatest value of this book lies in the use which might be made of it by early teen-agers. It would be of some value for their personal devotions, but certainly it is not a book one must have.

LESLIE W. HOWLAND

Auburn, Maine

A TAGORE TESTAMENT

Translated by Indu Dutt. *Philosophical Library, Inc.*, 1954. 117 pp. \$4.75.

I read many of Rabindranath Tagore's poems years ago. And this book reminds me how much I owe to him. The Tagore essays in this book were written at intervals in his life between forty-three and eighty years of age. These chapters are splendid statements of the poet's philosophy and religious faith. Since all his best poems were conceived and written about the universal, (although the subjects might be of the particular and individual, or the part rather than the whole) these essays that are statements of the man's concepts, faith, and purpose become a vital commentary for the study and the reading of the poems.

In the prose or the poetry, one is sometimes reminded of Walt Whitman. "The greenness of the grass is the divine poetry." . . . "nothing is rejected by me." "I seem to know the unuttered speech . . . of the quivering earth." There are many other examples. Of course the similarity is superficial, as Whitman's pantheism and knowledge of the Indian scriptures were dull and careless where Tagore's pantheism and philosophy are profound.

ARTHUR R. MACDOUGALL, JR.

Bingham, Maine

HAPPINESS THROUGH CREATIVE LIVING

By Preston Bradley. *Hanover House*, 1955. 256 pp. \$2.95.

This is one of the "cult of reassurance" books. Its author is the well-known minister of Peoples Church, Chicago. His term is "creative living." Prescriptions for this and that pain of the ego fill its pages. The rules always work. It is an easy cure for imaginary ills and no cure at all for all real ills. It has much of inspiration, many pertinent illustrations of successful persons. Its advice to young people is that what one puts into life is what he may expect to get out of it. Don't give the book to anyone in the Garden of Gethsemane. The historic Christian ethic to treat the world better than it deserves is not in the book. The innocent who suffer for the sins of the guilty will find no peace here. If one follows the advice, one may become a glorious Apollo provided he does not have one stunning blow or one crushing sorrow.

MILTON M. MCGORRILL

Orono, Maine

CONCISE DICTIONARY OF ANCIENT HISTORY

Edited by P. G. Woodcock. *Philosophical Library, Inc.*, 1955. 465 pp. \$6.00.

This dictionary, distinctly designed for the general reader and not for the specialist, makes no pretense at completeness or comprehensiveness. Nonetheless, its information is considerable, accurate, and up-to-date. Its three thousand entries cover the more important persons, events, places, and cultural developments associated with antiquity. Primary emphasis is placed on Greece and Rome, secondary emphasis on the ancient Near East. In addition, some information is given on early Christianity. The individual articles run from one line to two pages in length—the average being about six lines. Especially convenient is an appended chronological list of ancient kings and emperors. The chief value of this dictionary lies in its elementary coverage of non-classical as well as classical antiquity in one brief volume.

THOMAS W. PARKER

Orono, Maine

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Denominationalism

DILLENBERGER, JOHN. Protestant Christianity
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JENKINS, DANIEL. Congregationalism, a Restatement
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CHARLOTTE M. TORREY, *Librarian*

